

BOSTON RECORDER

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS. . . No. 22, CONGRESS-STREET, BOSTON, MASS. . . W. A. PARKER, Printer.

NO. 17...VOL. XIV.

THURSDAY, APRIL 23, 1829.

TERMS.

For a single copy, \$3 a year—or \$2.50 in advance. To Agents or Companies, 6 copies for \$12.50 in advance.

RELIGIOUS MISCELLANY.

For the Boston Recorder.

THE SABBATH.

While I agree with those who urge the obligation upon our civil rulers, to protect the Sabbath from violation,—at least by the government itself,—on the ground of its immediate connexion with and bearing upon the secular interests of the community, and therefore as a civil institution; yet I cannot agree with those who leave it there, and seem to absolve our rulers and legislators from any higher obligation on this great question. Can it be, Messrs. Editors, and can Christians assent, that civil government is instituted only for the regulation and promotion of the interests of this present world? Will immortal and accountable man say this? Will he dare say this to his Maker, the Governor and Judge of the universe? Is not the whole design of our whole existence to serve, and glorify, and enjoy God? And is not every thing, in this present state of probation, to be improved in suberviency to this great end? Is not this the duty of every individual, in every circumstance of his being? How, then, is an act of civil government, abridged from all regard to the highest and best interests of that community, both for time, and for eternity?

Surely there is a fallacy, surely there is a great error,—at least, to me it appears,—in such a doctrine. The best interests of every individual in the community must constitute the best interests of the community, in the aggregate; and these it must be the duty of the government to regard and cherish. It seems, Messrs. Editors, that this principle was more generally considered and felt, and acted upon. It is time that the separation, the almost total division of the temporal and spiritual interests of man, in his civil relations, should cease; and that the latter should take their rank among the former, and share the regard, protection, and fostering care of rulers and legislators, according to their indissoluble relations, and mutual influences.

Not that I would desire "a union of church and state," such as is popularly apprehended, and deprecated. But inasmuch as the latter cannot prosper upon the prostration and ruin of the former, (witness the experiment of France, within the recollection of almost the youngest of us,) I would that the former, so far, at least, as they are directly connected with, and bear upon those of the state, should be treated, and provided for, as constituting a part of the common weal. I would more; that our rulers, and legislators, judges, and magistrates, should "be just men, fearing God," and "ruling in his fear;"—for the punishment of evil doers, and for the praise of them that do well; and that they should know and feel that their constituents, and subjects, have higher and more durable interests than those of time, which it is their duty to cherish and promote.

And who will deny the immediate connexion of the Sabbath, and its holy duties, with all the best interests of both time and eternity? And how can our rulers, legislators, and judges be excused, if they violate it, by unnecessary travelling themselves, and by authorizing and countenancing the violation by others; and that under pretence of the public weal, or convenience? Or how can they be absolved from regarding and protecting the Sabbath, both in their official and individual character, in its relations to the spiritual as well as the temporal interests of the community?

No longer should such a false and deceptive distinction be suffered to prevail. Rulers and magistrates should be considered as having the whole interests of the community, certainly their highest and best interests, in their charge, and as under obligation to regard and promote them. And I trust the time is not far distant when such will be the common sentiment of both rulers and ruled: when this principle will govern all elections, and appointments to office; and regulate the discharge of all official and individual duties. When the high objects and claims of the sacred Sabbath will not be levelled down to its mere secular bearings, and as a civil institution, merely; but, while these must not be overlooked, its higher purposes, and authority, spiritual and divine, shall be felt, acknowledged, and cherished. When the principles which shall govern our rulers, legislators, and judges, shall be, not merely how far will the mere secular interests, or convenience, of the community be promoted, but when a higher motive shall be sought and obeyed,—what saith the Lord?

For the Boston Recorder.

QUESTION.

Is it right for Christians to employ persons in their families, especially members of the Church, on any terms except those of Christian equality?

ANSWER.

Sincerity claims respect, and the conscientious scruples of many demand a more respectful and cautious consideration than the importance of their question alone might seem to deserve. These scruples are not alone in their scruples; we have known many sincere and some intelligent Christians who think with them, and we have seen the peace of neighborhoods and churches disturbed and endangered by a collision of views on this subject. But we shall attempt a few remarks on the question, with the hope of being able to convince those who are one in Christ Jesus, that there is no more need of dispute on this than on any other question respecting the established customs of good society.

Your correspondents complain, that servants even in Christian families are not permitted to enjoy the same respect and privileges with those who employ them; and to enforce this complaint, they adduce the perfect equality of the brotherhood of saints and of the subjects of a free government. We wish, however, to consider the question not as politicians, but merely as Christians; and on this point therefore we shall make only a few cursory remarks.

We are told, on very high authority, that "all men are born free and equal." But does this maxim assert perfect equality, or require men to abolish all distinctions? Does it say, that no man ought to be richer or wiser, more respectable or more powerful, than another? Does it imply, that the ruler shall not govern his people, nor the general command his army, nor the instructor discipline his pupils, nor the parent keep his children in subjection? To be perfectly equal, all must be alike, either rulers or subjects, either rich or poor, either philosophers or men unlearned. This notion of perfect equality, if carried out, would annihilate every government and every society on earth, for it would require all to stand upon one broad dead level, with none above the common standard. We might as well require all men to live in houses exactly similar, to wear the same kind of clothes and eat the same quality of food; to be equally beautiful or equally deformed; alike healthy, or alike diseased.

But there is a peculiar equality among Christians. They are all children of the same Father,

all redeemed by the same Saviour; all sanctified by the same Spirit; all guided by the same rule of faith and practice; all cheered by the same precious promises; all destined to one eternity of untold and unutterable bliss. All the members of the family of Christ, are entitled to equal privileges. The monarch, as a Christian, can claim no pre-eminence over his meanest subject; the prince and the beggar meet here on a common level; and God, overlooking the petty transient distinctions of society, fixes his eye on their souls, and recognizes no distinction except that of greater or less degrees of holiness.

But is this inconsistent with the customs of society? Does the doctrine of equality among Christians require us to abolish all distinctions among them? The church is one thing; society is quite another; and may not the Christian after his conversion retain the same standing in society that he held before? If a parent is converted, does he not still retain his pre-eminence and authority as the head of his family? Does piety begin with declaring war against the ordinary customs of society, nor cease until it has swept away all the distinctions between rulers and subjects, between parents and children, between the rich and the poor?

Christianity, though a great leveler of society, intermeddles not with any of those established customs which are either innocent or indifferent. It takes society as it finds it, conforms to its laws and follows its march of improvement. Its chief concern is with the spiritual interests of mankind; and it reforms government and society only by the silent, yet all pervading influence of its spirit, its maxims and the example of its votaries. Thus acted the Apostles. They took society as they found it, and left the leaves of their principles to work out its gradual reformation. In matters of indifference Paul became all things to all men; and so far from interfering with the established order of society, we find not only him, but all the apostles enjoining upon their followers conscientious obedience to government, and a cheerful submission to those rules and distinctions which custom had established.

Paul has recognized the propriety of such a distinction among Christians as that of masters and servants. He gives precepts appropriate to them both, and sometimes addresses Christians as the servants of other Christians. "Servants, be obedient to your masters according to the Lord." Let every man abide in the same calling wherein he was called. Art thou called being a servant, care not for it; but if thou mayest be made free, use it rather. When Onesimus, who had run away from Philemon his Christian master, was converted by the instrumentality of Paul, the apostle sent him back to his master with a kind letter in which he entreats Philemon to forgive his servant, and receive him as a beloved brother, and likely henceforth to be profitable to him both as a Christian and a servant. All this does not indeed prove the condition of a servant to be desirable; but, had the distinction of master and servant among the followers of Christ been under all circumstances inconsistent with the principles of the gospel, we cannot well account for the precepts on the conduct of Paul.

The practice, so offensive to the quakers in your last number, prevails in the best society throughout Christendom. Ought Christians, then, to be censured for adopting this practice? Are they bound, on becoming Christians, to abandon the sphere in which they had always moved, or change these rules of social and domestic life in which they were educated? Does Christianity require them to infringe upon the customs of reputable and refined society? Were Paul alive, would he denounce such customs, or harshly censure his brethren for adhering to them? Before we do this, it becomes us to inquire what effect it would have on Christianity itself, and where this principle of innovation would be likely to end.

The custom, of which your correspondents complain, prevails also to a considerable extent in the church. A large number of Christians, eminent for their piety and intelligence, have adopted it without one thought of its being inconsistent with the gospel. It is practised also by many of our best ministers, and by nearly all that are settled over a refined people. They appear uniformly to act on the principle of conforming to the customs of that society in which Providence places them, or of continuing those customs in which they have been educated. If your correspondents cannot feel kindly towards such Christians, they cannot feel kindly towards many of the best Christians in the world; and if they could not in conscience hear such ministers, they would refuse to hear some of the ablest and best ministers that ever lived. Shall we pass upon such men a sentence of sweeping condemnation?

Do we then plead for the extension of this practice among Christians? We plead neither for nor against any indifferent custom of society. We take it as we find it; and, where they are not positively wrong, we would conform to the customs of that society in which we move. We leave others to do the same; nor would we presume to interfere with the domestic concerns of our brethren in Christ. Let every one regulate his family according to the habits in which he has been educated, or the customs of that society in which he moves. Does a Christian choose to have his servants at his own table on terms of equality with himself and his family? We leave him to his choice; and should as soon think of prescribing the fashion of his coat as of dictating the rules of his house. Does another Christian prefer a different mode, we leave him also to his choice; nor would we severely censure him, whether he be a brother in the church, or a father in the ministry.

After all, however, are not all Christians equal? In most respects they doubtless are; but are they equal in all respects? Are they so, even as members of the church? Was not an Apostle superior to the ordinary Christians of his age? Must not a pastor be considered as in some respects above his deacons, or elders, and they in turn above the common members in his church? If not, what mean those gradations of office and authority which Christ established in his Church, which Apostles confirmed by their example, and Christians of every name have adopted in every age and country? But, as members of society, Christians are often placed still farther apart from each other. In society they retain the same place which they had before their conversion; the rich are not stripped of their wealth, nor the poor suddenly raised above the necessity of earning their bread by the sweat of their brow; refinement does not degenerate into rudeness, nor rusticity rise at once to the politeness of refined society; the magistrate remains a magistrate, and the subject, a subject still.

Let it be remembered here, that no honest employment is in itself disreputable, or degrading. Our condition is the allotment of Providence, with which we ought to be content, and he who discharges the duties of his station merits the respect of mankind, and is sure to receive the approbation of God. A faithful servant toiling in the kitchen or the field, deserves far more respect than a vicious

master dozing on his silken couch, and lolling in his gilded chair. Our happiness too depends more on ourselves than on our condition; and a penniless tenant of a cottage has far less reason than is generally imagined to envy the possessor of thousands, or the occupant of a throne. If we can rise, let us rise; but wherever Providence casts our lot, let us for the time remember, that contentment is both our duty and our happiness.

But should we like to be servants? Surely not; nor should we like to be day-labourers. But does this prove there ought to be no difference between an employer and his workman? Still less should we like to be beggars. But shall we, therefore, humble ourselves to the beggar's condition, or raise him to ours?—But we should not like to have our children become servants! Very true; but if the providence of God should make them such, ought they not to conform to their condition?

But will not the world reproach us? This question, if admitted, puts an end at once to all argument. The world reproached our Saviour; and do what we will, we cannot hope to escape their reproaches. We should not be so anxious to know what they would say, as to ascertain what the principles of Christianity require. Those principles require us to move with blameless propriety in whatever sphere Providence may place us. Do you then ask how we should choose to act? Were we rulers we should have to rule in the fear of God. Were we rich, we would endeavor to use our property for his glory and the good of mankind; were we poor, we would refrain from repining at our hard lot, and strive to throw around our humble abode the charms of Christian humility and contentment; were we servants or workmen, we should conscientiously serve our employer, with a fidelity which might honor our holy profession, and deserve their heartfelt respect and gratitude. We would scrupulously conform to our condition. This course is the only path of safety. Should a friend invite us to his house, and there admit his servants to the same table with us or exclude them from it, we would not intermeddle with his domestic arrangements, but gratefully partake his hospitalities, asking no questions for conscience' sake. This middle course a minister of Christ must necessarily take, associating as he does with various classes; but if he carries every where the spirit of his Master, his course is plain and easy. CANDOR AND CHARITY.

READING AND THINKING.

In 1826 the Rev. Mr. Dwight, then of Boston, had the following just and striking remarks, in a Sermon preached at the installation of the Rev. Mr. Jenkins, in Portland.—They were at the time a loud and seasonable warning to the churches; but the necessity and importance of them are far more important now, and we invite our readers to give them a solemn and attentive perusal. He is urging his hearers to "a patient, fair and thorough examination of the truths of the gospel."

Allow me to urge this duty upon you with earnestness, because it is most extensively and unhappily neglected. "We live," it is continually said, "in a new era, the AERA OF CHARITY." "The church," we are told, "has been too long engaged in dry doctrinal speculations. Her gaze is now forsaking the gloomy hall of the metaphysician, lung round as it is with the cobwebs of ages, for the fresh air and the warm sun shine of practical benevolence. Our fathers have sufficiently investigated the principles of theological science; and we have nothing to do but to apply them. Across, across, is now the watchword of the church;"—and, unfortunately, so universally and exclusively is this watchword, that *Reading and Thinking* are to a sad extent almost forgotten. The human mind, always too unwilling to think, has now found an evangelical excuse for giving it up altogether.—What multitudes are there, who read nothing but *Devotional Treatises*, except what is periodically brought them by the *vehicles of religious intelligence*; and how often therefore are the stated and accidental interviews of Christians one dull and wearisome monotony. God gave us reason, imagination, taste and memory; that we might employ them on the noblest objects; and what theme so elevated, so fit to prompt their highest efforts, as that *MANIFESTATION OF HIMSELF*, which is the light, which inspires the joy, and which calls forth the praises of heaven. Religion, it is true, has its seat in the heart; but it makes its way to the heart, not through the animal feelings, but through the understanding. The means of sanctification is *TRUTH*; and the mind which does not make progress in *truth*, will not make progress in *holiness*. It will be said that the exigencies of the Church require *active labour*, and that its friends therefore can find no time for study. I admit the fact; but deny the inference. Christianity, as it came from God, is *Truth*; and, as found in Man, is *Obedience to Truth*. The real welfare of Christianity, therefore, never can require that those who profess it should be ignorant of its principles; and, if the existing system of measures involves the necessity of such ignorance, it is so far radically defective. "KNOWLEDGE" in religion, as in every thing else, "is POWER;" and the efforts of knowledge in doing good, while they are incomparably less toilsome than the efforts of ignorance, are at the same time incomparably more productive.

The consequence of such a state of things, is that the religion of the present day consists too little in the knowledge of Divine Truth, and too much in the excitement of the animal feelings, and the corresponding movements of the lips and hands. That kind of preaching which requires *thought* in the hearer, and is calculated to inform his mind, is in many places, from a mere unwillingness to think, ceasing to be popular; and it is therefore giving place to another kind, which either *merely excites his feelings* or *informs him how he feels*, or occasionally *impels him to benevolent actions*. The consequence will be a failure on the part of ministers to instruct their people, and a wide-spread ignorance in the people of the great principles of Christianity. If our fathers established these principles sufficiently, their knowledge was not, like their estates, hereditary; nor shall we require it, but as they did, by study and research. The Christians of the present day know indeed, better than their fathers knew, how to give and how to labour; but in the duty of being able to give every man a reason for the hope that is in them, the Church of America has most obviously gone backward. This ignorance appears in some instances to be rendering our revivals of religion scenes of animal excitement, instead of what they ought to be the triumphs of truth over the conscience and the heart. Let this evil not be checked; and the time perhaps is not distant, when great numbers who profess to be the disciples of Christ, will be "rooted and grounded in the truth," will be "blown about by every wind of doctrine." Having taken their opinions on trust from a favorite teacher, when he is removed, they will become a prey to those, who with "cunning craftiness lie wait to deceive." The great danger of our churches arises from their ignorance of theology, and their consequent willingness to mistake excitement for piety. These very evils pervaded New Eng-

land during the memorable Revival of Religion in 1740; and, when they had prevailed for a season, subsided into the torpor of sixty years. Let me suggest for your encouragement, Brethren, that you can discover the truth of God; and that that truth, perceived, loved and obeyed, will make you holy.—Let it therefore never be said of you, as, by an Apostle, it was said of the Hebrew Christians, "For when, for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

From the Christian Mirror.

TRACTS.—A NEW SERIES PROPOSED.

I wish to offer a new suggestion concerning Tracts. Those which we have good for their purpose. But there is a class of men whom they do not meet,—a large and enlightened class by whom they will not be read or will not be valued, certainly as those of another description might be. We have none for those irreligious men who delight in profound conception, in thorough investigation, or in rich and copious diction. There are many such men through our whole country; and they need, as much as the poor and the ignorant, the charity of Christians. They despise Tracts, it may be; at the best, they think them fit only for children and uneducated people. But a pamphlet with the name of Hooker, or Taylor, or Barrow, or Hall, prefixed to it, could not be despised; often it would be read, if for no other reason, that its author possessed genius and that it levies no heavy tax upon time. Again: I presume less benefit is produced by Tracts in their present form on the irreligious than on Christians. By Christians they are not only circulated, but read with avidity. But we need intellectual Christians,—Christians of strong mind combining with piety all which is powerful or lovely in cultivated taste and vigorous thought.—To promote this end, and to do good to the instructed part of thoughtless men, might not a series be compiled from the highest order of theological works?

REMEMBRANCE.

SABBATH SCHOOLS.

SELECTED LESSONS.

For six months, commencing with the first Sabbath in May.

The following table of Sabbath School Lessons, is a continuation of the series, which has appeared in the Mirror for the last two years. The chronological order of events, as arranged by Dr. D. D. D. in his Harmony of the N. Testament, is observed, as far as it could be without taking different parts of the same lesson from different books. It will be seen by a recurrence to the subjects, that they constitute a most interesting and eventful portion of the Gospel; including that event, on which hang all the immortal hopes of our fallen world.—We give them thus early, that the attention of those schools which have been suspended during the winter, may be arrested, and seasonable preparations commenced for resuming the delightful employment of searching the Scriptures in a social capacity. Experience has abundantly proved the advantage of having the sun-ae's employment in this department spread out before the mind; and of every member of a school knowing beforehand the lesson for every week. When this is the case, an occasional absence does not interrupt the order of the School, as it would in other circumstances. To accommodate those who may wish for them the publishers will strike off an additional number of copies on a card, or separate paper. [Ch. Mir.]

MAY.			
1st Sabbath,	Matthew XXVI.	1-16.	a
2d Sabbath,	Luke XXII.	7-23.	b
3d Sabbath,	Luke XXII.	24-38.	c
4th Sabbath,	John XIII.	1-17.	d
5th Sabbath,	John XIII.	18-35.	e
JUNE.			
1st Sabbath,	John XIV.	1-14.	f
2d Sabbath,	John XIV.	15-31.	g
3d Sabbath,	John XV.	1-11.	h
4th Sabbath,	John XV.	12-27.	i
JULY.			
1st Sabbath,	John XVI.	1-15.	j
2d Sabbath,	John XVI.	16-33.	k
3d Sabbath,	John XVII.	1-12.	l
4th Sabbath,	John XVII.	13-26.	m
AUGUST.			
1st Sabbath,	Matthew XXVI.	36-46.	n
2d Sabbath,	Matthew XXVI.	47-56.	o
3d Sabbath,	Matthew XXVI.	57-75.	p
4th Sabbath,	Matthew XXVII.	1-23.	q
5th Sabbath,	Matthew XXVII.	24-38.	r
SEPTEMBER.			
1st Sabbath,	Matthew XXVII.	39-50.	s
2d Sabbath,	Matthew XXVII.	51-66.	t
3d Sabbath,	John XX.	1-18.	u
4th Sabbath,	Luke XXIV.	13-35.	v
OCTOBER.			
1st Sabbath,	John XX.	19-31.	w
2d Sabbath,	John XXI.	1-14.	x
3d Sabbath,	John XXI.	15-25.	y
4th Sabbath,	Mark XVI.	14-20.	z

SUBJECTS.
—a. The chief priests &c. conspire against Christ—a woman anointeth him—Judas engages to deliver him up by treachery.—b. Christ celebrates the passover with his disciples, and institutes the Lord's Supper.—c. A strife among the disciples—Peter warned—all exhorted to prepare for approaching trial.—d. Jesus washeth his disciples' feet, checks their aspirations, and inculcates humility.—e. Christ is troubled in spirit, affirms that one of the disciples will betray him, & eventually points out Judas.—f. Christ discourses affectionately with his disciples, and comforts them under the prospect of his departure.—g. Christ continues his discourse, urges obedience, promises the Holy Spirit.—h. The disciples true vine, believers the branches.—i. The disciples further instructed, as to their relation to Christ, what they are to expect from the world, the testimony of the Spirit.—j. Why Christ premonished his disciples of their sufferings—why the world will afflict them—the Holy Spirit will supply Christ's absence—His offices.—k. Discourse concluded, promises to see his disciples again and confer on them inalienable joy.—l. Christ's memorable prayer.—m. Prayer concluded.—n. Christ retireth to Gethsemane—his agony there.—o. Judas consummates his treachery, & actually betrays Christ.—p. Jesus is conducted to the palace of Caiaphas.—q. Jesus is brought before Pilate.—r. Christ sentenced, mocked, and crucified.—s. Christ on the cross is insulted, he expires.—t. Phenomena attending Christ's death—his burial.—u. Christ's resurrection.—v. Christ joins two of the disciples on their way to Emmaus.—w. Christ appears to his disciples.—x. Christ discovers himself at the sea of Tiberias.—y. Christ converses with Peter at the sea of Tiberias.—z. Christ having commissioned his disciples, ascends to heaven.

THE SPIRIT OF NEW-JERSEY.

A Correspondent at Princeton writes us that, at the annual meeting of the Princeton Sunday School Union, on Wednesday the 1st inst. it was resolved "that a Sabbath School be formed in every neighborhood in the State of New-Jersey, previous to the 1st of January, 1831." We have since received the New-Jersey S. S. Journal, from which we learn that the schools, within the limits of the Union, are in a very flourishing condition; nearly all the clergyman taking a lively interest in them. The Board have resolved to give a premium of \$50, annually, to be raised by private subscription, for the best essay, on some subject connected with the interests of Sabbath Schools. Indigent children are to be supplied, gratis, by the Nassau Hall Bible society, with Testaments. Mr. Harvey Fisk and Dr. James English are appointed Sabbath School agents for the State. It is calculated that there are in New Jersey 11,000 children who receive no advantages from schools, and about 14000 adults who cannot read. \$20,000, in view of this estimate, have been appropriated, annually, by the Legislature of that state, for the use of common schools. This Union embraces 50 schools, 442 teachers, 3188 scholars, and more than 6500 volumes in the various libraries attached to the schools. [Philadelphia.]

HOME MISSIONS.

For the Boston Recorder.

Causes of the decline of once flourishing congregations.

MESSRS. EDITORS.—In this paper I shall furnish your readers with no extract from missionary correspondence—nor refer them to any particular church or parish that may have fallen into decay. Nor do I pledge myself to enter into a full enumeration of the various causes that have contributed to the downfall of congregations, that were once the glory of our American Zion; but with your permission, I will just glance at some of those which are most prominent—or which at least have struck my own mind most forcibly, when surveying the decayed or decaying portion of our churches.

1. The early settlement of Arminian ministers. With the merits of Arminianism, as a system of faith I have now no concern. As a system of practical duty, if it be judged of by its influence on its preachers it is certainly worth but little. Few congregations have long survived the blasting influence of Arminian preaching. Two sermons on the Sabbath, studied and delivered in the spirit of slumber, have laid the congregation asleep from year to year, till they began to inquire why they might not as well sleep at home on "the softest couch that nature knows," as well as on the hard seats of the house of God. Few visits were ever received from their Pastor—and when received, they were but like the visits of other men—visits of ceremony, or of common politeness, which left them no savor of a better world. There is a sacredness about the ministerial character, derived from the divine origin of the office, and from the relative importance of religious subjects, that cannot be cast off, with impunity; and though ungodly men may for a time later and applaud the man, who lays aside every insignia of his office as soon as he descends from the pulpit, yet in their hearts they despise him—regard him as an hireling, and turn a deaf ear to all his eloquent illustrations and enforcements of moral duties. Eld his sermons possess even higher characteristics than they do—they would fail to preserve him from contempt, so long as his daily intercourse with his people convinced him as his supreme object to please men, and secure his own subsistence.

2. The settlement of ministers, of violent passions or immoral lives. Men of this stamp are not to be found only in the ranks of religious errorists. There are evangelical preachers, whose passions have never been subdued, or never put under proper restraints, and who are involved in perpetual conflict with their neighbors or their parishes in consequence of giving a ready ear, and equally ready utterance to every foul suspicion or slanderous report, brought to them. They are Samsonanders. Their element is fire. Will supplies life, and passion kindles the flame. A general conflagration ensues, and the residuum of the spiritual temple they began to build—is, a heap of ashes! Whether such ministers are most worthy of pity, or condemnation, let Heaven decide.

But an immoral minister—a man who preaches truth, and serves Satan, is a still heavier curse on any people among whom he takes his station. Like the raging wave of the sea, he foams out his own shame. Vicious men abhor him. Sober men flee from him. "The children of God weep over him, and say "How long, O Lord!"

A drunken minister! A gambling minister! A debauched minister!—A "natural brute beast, made to be taken and destroyed"—walking after the flesh, in the lust of uncleanness, going in the way of Cain, and running greedily after the error of Balaam for reward"—to whom is reserved the blackness of darkness forever! Can any church or parish live, under the ministrations of such a man? Reason, as well as fact, answers, No!

3. The continuance of a minister as a Pastor after his active usefulness is over. A minister who has been faithful in the discharge of his duties during the period of his activity, and who has received from his people but a bare competency for the support of his family, ought not to be cast off in his old age, and doomed to the miseries of unrelieved poverty. But neither ought he to be relied upon, to perform all those labors of love which are required by the interests, not to say, by the wishes of his people. Let them give him the assistance which his infirmities require. It is expense wisely incurred. A prudent colleague, entering while he lives into the field of his labors, may profit by his counsel, and be sustained by his prayers, till he shall have secured the confidence of the whole flock, and be able, with great advantage, to prosecute the pious plans of the aged Pastor.

But, it is an ill-timed parsimony that retains a man in the pastoral office, after age has paralyzed his powers, and benumbed his sensibilities—thru' an unwillingness to assume the additional burden of giving him an assistant. Though such as have grown old with him, and such as remember the zeal and fidelity of his better days, may only prefer his ministrations to those of any other man, and all notions of expense aside, may choose to retain him,—yet it should not be forgotten, that the youthful part of the society, on which the future prosperity of the church depends, lies very much beyond the sphere of his influence, and will derive little advantage from his public instructions, or more private intercourse.

They will of course withdraw from him, as from one of another generation, whose views and feelings have little coincidence with their own—and will contract habits of inattention and indifference to the services of the sanctuary, or else, attach themselves to some other denomination in the vicinity, where a more youthful minister, will at least gratify their taste, and sympathize more deeply in the sentiments peculiar to their period of life. Thus has the life blood of many a flourishing parish been drained to the last drop, and nothing has remained but shrivelled tendons and dry bones to attract the eyes, and affect the hearts of interested spectators. A church in ruins! heaven in tears!

Prisons and
at Buenos Ayres

